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GENERAL CONFERENCE.

Minutes of the first General Conference of the Church of Jesus Christ of Latter-day Saints, held in the House of the Lord, in the City of Joseph, October 6th, 7th, and 8th, 1845.

Present, elder Brigham Young, president of the quorum of the twelve apostles, also elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman; patriarchs, John Smith and Isaac Morley; presiding bishops, Newel K. Whitney and George Miller, also the authorities of the church generally.

The conference was opened with singing by the choir, and prayer by elder P. P. Pratt. Elder Richards then arose and read over some notices concerning lost property, concerts, &c. He then stated that the president had waited from half-past nine to near eleven o'clock, for the people to get together; he exhorted the brethren to be more punctual, as so much time lost could not be recalled, and they had a great amount of business, which must necessarily be attended to during conference. He next stated that General Hardin had requested us to make out a list of all the buildings belonging to our brethren which had been burned by our enemies, and also had requested that all those who have had their buildings or other property destroyed should make affidavit of the same before a justice of the peace, and have their affidavits ready to be forwarded to him at as early a season as possible.

President Brigham Young then arose and said:—The first business that will come before this conference will be to present the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose and presented the twelve as the presidents of the whole church, which was seconded and carried unanimously.

It was then moved, that Brigham Young be continued and sustained as the president of the quorum of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Heber C. Kimball be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Orson Hyde be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Parley P. Pratt be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Orson Pratt be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that William Smith be continued and sustained as one of the twelve apostles. Seconded. Whereupon elder Pratt arose and said, I have an objection to brother William continuing in that office. I feel as an individual, that I cannot conscientiously uphold and sustain brother William as one of the twelve apostles, until he thinks differently from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he

is an aspiring man, that he aspires to uproot and undermine the legal presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while brother William was in the east, to my certain knowledge his doctrine and conduct have not had a savoury influence, but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long-suffering for an alteration in brother William's course, but up to the present time I have been disappointed. For these two reasons I would plead, for one, that we no longer sustain him in his office, till a proper investigation can be had, or he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.

It was next moved, that John E. Page be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Willard Richards be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Wilford Woodruff be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that John Taylor be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that George A. Smith be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved that Lyman Wight be continued and sustained as one of the twelve apostles: whereupon elder A. W. Babbit said (as elder Pratt remarked, concerning William Smith) that he could not conscientiously vote to sustain him, so I say, in regard to Lyman Wight, I cannot conscientiously give my vote in his favour. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct for the past year, he has not acted in unison with the twelve, nor according to their counsel. The last year has been one of affliction, persecution, and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers and perseverance of the leaders to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this temple would not have been built, nor the baptismal font erected. He has sought to draw away a part of the force which we ought to have had to build this temple. His teachings have been contrary to the counsel of the church, and his conduct calculated to destroy it. Under circumstances of this kind, I cannot conscientiously vote to continue him in his standing, until he retracts and makes satisfaction. Brother Wight's course has been calculated to divide the church, and prevent those things being accomplished, which were commanded of God by the prophet Joseph.

Elder Kimball rose and said,—It is well known that Brother Wight's case was heard before the conference last fall, and that he was dropt, and then again retained: that is, that we would let him be and see what he would do, and what course he would take. He has been away ever since, and is with a small company somewhere: we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind to let his case lie over for the present, until we can learn something of him. Whereupon it was moved that we let the case of Brother Lyman Wight lay over for the present, until we hear from him. Seconded and carried unanimously.

It was next moved, that Amasa Lyman be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

Elder Isaac Morley arose and said, he would next present William Smith as the patriarch of the Church, and moved that he be continued and sustained in that office. Seconded and lost unanimously.

President B. Young then stated that, about three years ago, elder Willard Richards was appointed by president Joseph Smith, as historian for the church, and general church recorder. We have previously acted on his appointment to office as recorder but not as historian. He would therefore move, that we receive the appointment of brother Joseph and that we continue and sustain elder Richards as historian for the church, and general church recorder. Seconded and carried unanimously.

It was next moved, that Father John Smith be continued and sustained as president of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counsellors. Seconded and carried unanimously.

It was next moved, that Samuel Bent be continued and sustained in his office as president of the high council. Seconded and carried unanimously.

It was next moved, that George W. Harris, Alpheus Cutler, James Allred, Thomas Grover, Henry G. Sherwood, William Huntingdon, sen., Lewis D. Wilson, Newel Knight, David Fulmer, Aaron Johnson, and Ezra T. Benson, each be continued and sustained as members of his high council. Seconded and carried unanimously.

It was next moved, that George Miller be continued and sustained as president of the high priests' quorum; and that William Snow and Noah Packard be continued as his counsellors. Seconded and carried unanimously.

It was next moved, that Joseph Young be continued and sustained in his office, as the senior president of the first quorum of the seventies. Seconded and carried unanimously.

It was next moved, that Levi W. Hancock, Henry Harriman, Zera Pulsipher, Daniel S. Miles, Jedediah M. Grant, each be continued and sustained as one of the seven presidents over all the seventies. Seconded and carried unanimously.

Elder George A. Smith remarked that Roger Orton was one of the old camp, and was selected a year ago to be one of the seven presidents of the seventies, but he had never received his ordination, nor done anything to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Brother Orton was one of the old camp, and we love him on that account; we always called him "the Big Major," and a first rate man; but he has not come forward since his appointment, to magnify his calling.

Elder Joseph Young said, last spring I visited Roger Orton, and apprised him of his appointment. He agreed to come as early as convenient, and receive his ordination; and I gave him to understand, if he did not come and act in his office he would be dropt. Brother Orton has always sustained brother Joseph and the church, but he has very little of the spirit, he has been in the church about twelve years, but never has been active since his discharge from the camp that went up to Missouri in 1834. It was by the counsel of the twelve that he was appointed one of the presidents of the seventies. I have no particular desire to plead for him, but if his case can be laid over, I think he can be saved in that office, but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey; that seems to have ruined him, but he may be reclaimed.

President B. Young arose and said, he would preach one of Dow's short sermons. "If you won't when you can, when you will you shan't." I say if men will not act and magnify their calling, let more honourable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office, but he has not done it; and I say let a more honourable man take the crown. If he won't work now, when will he? It was then moved that we drop him. Seconded and carried unanimously.

Moved, that Samuel Williams be continued and sustained as president of the elder's quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counsellors. Seconded and carried unanimously.

Moved, that Newel K. Whitney be continued and sustained as the first bishop of the church, and that George Miller be continued and sustained as his associate. Seconded and carried unanimously.

Moved, that Stephen M. Farnsworth be continued and sustained as president of the priests' quorum, and that William Carmichael and — Betts be continued and sustained as his counsellors. Seconded and carried unanimously.

Moved, that Elisha Averett be continued and sustained as president of the teachers' quorum, as also his former counsellors. Seconded and carried unanimously.

President B. Young moved, that there be a quorum of deacons selected, and a president over them, and that the presiding bishops see to it as soon as possible, and make a report to this conference before its close. Seconded and carried unanimously.—Conference then adjourned till two o'clock P.M. Benediction by elder G. A. Smith.

Two P.M.—The house was called together by elder Taylor. The choir sung the "Prodigal Son." Elder Taylor read a list of the sick, and offered up prayer, after which the choir sung another hymn, whereupon

Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labour we have been at to purchase lands, build houses, the temple, &c.; we might ask, Why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that, the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favour of its being something worthy of the people of God. We do not want to leave a desolate place to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this temple, and all we leave, will be a monument to those who may visit the place of our industry, diligence, and virtue. There is no sacrifice required at the hands of the people of God but shall be re-

warded to them an hundred fold in time or eternity. The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders—they cannot always live in one city nor in one county, they cannot always wear the yoke—Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the saints to grow and increase, and where there will be no one to say, "we crowd them," and where we can enjoy the pure principles of liberty and equal rights. When we settle in a country where the air, the water, soil and timber, is equally free to every settler, without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy, and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better temple in five years from this time than we now possess. It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another. One small nursery may produce many thousands of fruit trees, while they are small; but as they expand towards maturity they must needs be transplanted in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we shall have room to expand, and to put in requisition all our energies, and the enterprise and talents of a numerous, intelligent and enterprising people. In our natural state, ask yourselves if you could be brought to endure and enjoy a celestial law, without an experience of the kind we have passed through for the last fifteen years? In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of the Saints of the last days. After many other spirited remarks, touching similar points, he was succeeded by elder George A. Smith on the same subject.

Elder Smith observed that a revelation was given in Missouri, in regard to the Saints consecrating their property, which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it. He was glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labours, and God himself be the sole proprietor of the elements. Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the Saints entered into a covenant not to cease their exertions until every Saint who wished to go was removed, which was done. We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea. After which,

President B. Young moved that we take all the Saints with us, to the extent of our ability, that is, our influence and property. Seconded by elder Kimball, and carried unanimously.

Elder B. Young continued—If you will be faithful to your covenant, I will now prophecy that the great God will shower down means upon this people to accomplish it to the very letter. I thank God that the time has come so much sooner than I expected, that that scripture is being fulfilled—"My people shall be willing in the day of my power;" and I almost feel to thank our friends abroad for hastening it on now.

Elder P. P. Pratt made some remarks relative to the brethren being all on a level when they left Missouri. He referred to the Whitmer family monopolizing timber; advised liberality with wood.

Elder H. C. Kimball moved that every man who owned a wood lot, should, on application, let the poor, the sick, and the needy who wanted wood, have it; and those who have teams should assist in hauling it to them. Seconded and carried unanimously.

It was requested by president Young, that no man go into another's woods, without the consent of the owner; and then take it clean, and be careful of the timber.

Benediction by W. W. Phelps, and adjourned until to-morrow, at ten a.m.

Tuesday, October 7th, 1845.

Conference met pursuant to adjournment at ten a.m. Meeting called to order by the president of the stake. Choir sung a hymn. Prayer by elder Phelps. Choir then sung another hymn.

Elder Heber C. Kimball then addressed the conference. This is a hard place for any one to speak in, and there are many things still necessary to lay before this conference. For my part I am done preaching to this nation; at least for the present. I have been forth through the United States and Europe; in fact, I have spent my whole time at it since I came into the church. It is now all council for me. We have a great many things to say to day; and I suppose we shall always have plenty to do. I presume many have got out of business; but we will now have work enough, to get ready to go to some other

country; to get there, and to plough our fields when we get there. I have seen people crying, and weeping, and mourning because they had nothing to do; but when we leave this place, you will never have cause to weep for not having anything to do, from this time forth and forever more, if you are faithful to your calling. I am glad the time of our exodus is come; I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? I have no farm to leave; I never had that privilege. Many of the brethren have farms; but there are many who have spent their whole time in the service of the church, for fourteen or fifteen years, who never had a farm. When we get to a new country, some of these old veterans will be looked after first; and I rejoice in it. We are now about coming to the apostolic religion; i. e., you will sell all, and come and lay it down at the apostle's feet. But it has taken a good scourging for fifteen years to bring us to this. There may be individuals who will look at their pretty houses and gardens and say, 'it is hard to leave them;' but I tell you, when we start, you will put on your knapsacks and follow after us. Before I was baptized, I believed we should come into an apostolic religion. As for a *common stock business religion*, such as many preach, I do not believe in it. Every man will be a steward over his house and property; and if he is an unfaithful steward, his stewardship will be given to another. I will prophecy in the name of Heber C. Kimball, that in five years we will be as well again off as we are now. Those brethren who have gone off and laboured among the Gentiles, are not as well off as we are; some have eighty dollars, some an hundred, and some fifty dollars due them; and their *friends* have driven them away penniless; and they have had to flee for safety to Nauvoo. Those who remained here, are better off. Since we have had an invitation from our *friends* to leave the county, many have asked, shall we go and labour for them? They may go if they have a mind to, but I won't do it, I'll see them go the other way first. I positively know men that have gone to labour for those, who, with uplifted hands, swore they would take president B. Young's life, and my own. If it is your feeling to tarry here, and labour for each other, or go away, manifest it. (Clear vote.) At the last conference a vote was passed that the Gentiles be cut off, and now, why do you want to labour for them. Inasmuch as the Gentiles reject us, lo! we turn to the Jews. Again, there is a constant running to the twelve, and saying, can't we go in your company? We calculate you are all going in the first company, both old and young, rich and poor, for there will be but one company. Probably we will sometimes be the first, and then again the last, sometimes in one place, sometimes in another. Some say, ah! you are going ahead and taking the band, but we will be with all of you. We first made a selection of one hundred; and when we had done, we found we could not be satisfied without taking the whole, and so we finally concluded we would take you all with us, and have but one company. There is no use in making selections, for you are all good, but there is still a chance for us all to be a great deal better. We have no partiality, we have a common interest for the welfare of this whole people, and we feel to advocate your cause, like a father would advocate the cause of his children. When men come in here to divide you, and when the mob came, did we flee? No, no! the hireling fleeth, but we felt like a father, and if you had to die, we would die with you. We want to feed the sheep, to nourish them; they have a tremendous journey to take, and when we see one that is weak and feeble, we will take it up, put it into a waggon, and take you all with us. We have had sorrow, and could not sleep on your accounts; if we had no anxiety for you, we should have fled into the wilderness and left you. We want to take you to a land where a white man's foot never trod, nor a lion's whelps, nor the devil's, and there we can enjoy it, with no one to molest and make us afraid, and we will bid all the nations welcome, whether pagans, catholics, or protestants. We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness, and I mean to go, if the Lord will let me and spare my life. Let us become passive as clay in the hands of the potter, if we don't, we will be cut from the wheel and thrown back into the mill again, like the Fosters, Higbees, and others. They want to come into Nauvoo again, but we won't let them until we have all the good clay out, and have made it into vessels of honour to our heavenly Father; then they may come and be ground.

Elder Lyman next arose and remarked:—President Young says we did not calculate to be in a hurry. It would be a matter of gratification if I could express my feelings, but I have so many of them that I can't do it. There has been, in the progress of this church, an ample manifestation of the various windings and dispositions of man. A person cannot fail to perceive it when he observes and reflects, and doubtless those who have reflected may be satisfied that the course of this people is unalterably fixed. I am glad it is not controlled by any human being. We have contended with opposition when it appeared impossible for us to overcome, and yet we have triumphed, and this people are becoming

great and numerous. Perhaps in the congregation before me there is every variety of feeling which can be found on the face of the earth, yet we find their feelings undergoing a change, and that this people are approximating to a *oneness*—the people are becoming one, and their interests one. When they first heard the gospel, they hailed and cherished it with joy, and they have come up here to receive additional instruction; yet, perhaps they have made but a limited calculation of how far they would have to go in obedience and sacrifices, and to how much persecution and suffering they would be subject, that they might come up out of the fire as gold seven times tried. It has been said that after a time, the Lord will accomplish a certain something. That after men had endeavoured to build up kingdoms, and seen them crumble to the dust and disappear, he had said, "He would build up a kingdom which should stand for ever, and become an universal kingdom," and moreover the prophet said, "It should break in pieces every other kingdom." If any man had preached this, he would have been considered guilty of treason. But those whom the christian world consider as better men than we are, have said it; men, whom they say were better, and had knowledge, power, and virtue, more than they will now admit is lawful for us in this *enlightened* age to enjoy. It has been said, that we should leave this country next spring, if the Lord is willing and *the people have no objections*. And we don't care much whether they have or not, we calculate to go about next spring. And we calculate to go the same people we are now, preserving the same principles which have caused us to grow and expand as we have done. This people have grown until there is not room for them to grow, and now they need transplanting where they can have more room, and however much the people may seem disposed not to go, the sails are set, the wind is fair, and we are bound to weather the point, whether we will or no, *for we are not at the helm*: and whine and complain as much as you please, you have got to weather the point. Brother Kimball says, the whiners will have to go behind, so if you want to go in the company of the twelve you must not whine. Some persons suppose that when they had once lost their all they had suffered enough. To hear them talk you would suppose that John the revelator, when they tried to boil him in oil, or the three Hebrew children in the fiery furnace, seven times heated, never suffered half so much, nor felt half so uncomfortable as they. They have to get rich and be made poor about twenty times over, before they will come straight. I expect the rich will have to be made poor, until the poor are made rich, and then there will be nobody poor. When the rich are rich, and the poor are rich, then there will be nobody rich and nobody poor, for all will be on a level. God did not say that this man, or that man, should build up the kingdom that was to break in pieces all other kingdoms, but he said he would do it *himself*, and whenever this people were unwilling to do as the Lord would have them, he has taken his rod and scourged them until they were forced to do it. The Lord once said he would make Kirtland a strong hold for a time, and he has done it. He said in Missouri he would sustain the Saints for a time, and he did it. And when we came here, the Lord said, that if the people of the state of Illinois would maintain us in our rights, they would be blessed; if not, we might find it to our advantage to leave them.

The names of Company No. 5, were then called over, with orders to meet after meeting at the old stand.

Elder Taylor made some remarks in behalf of the suffering poor in the north part of town, and called upon all to come forward to aid the bishops in supplying these poor families.

Elder G. A. Smith said, there were many coming to get leaders of companies appointed, and remarked, you need not be in a hurry, for the twelve will take care to have proper captains appointed in due time, and all will move on like clock work. But we must not hurry business.

The patriarch John Smith, appointed four bishops to stand at the door, to take a collection for the benefit of the poor.

The choir sung, and the meeting was dismissed, until two o'clock, P. M. Benediction by G. A. Smith.

All the single men who wanted to come into the 1st company, or company of the twelve, were notified to give in their names.

At two o'clock, president B. Young came to the stand, and dismissed the meeting until to-morrow, at ten o'clock, A.M. This was done on account of a body of armed men having suddenly entered the city. Not knowing but this was a move by the mob, the president requested all the brethren to go home and prepare themselves for any emergency. He however soon ascertained, that W. B. Warren, Esq., was at the head of the troops, and that they had come in on business. The president then informed the people of this fact, and requested them to retire to their homes in peace, concluding his remarks with these words, "Be ye also ready."

Wednesday, October 8th, 1845.

Conference opened at the usual hour, with singing and prayer.

Mother Lucy Smith, the aged and honoured parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly. She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice to give, but brother Brigham Young had done the errand, he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of eleven children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret what they would not do in the presence of millions. She wished to know of the congregation, whether they considered her a mother in Israel—(upon which president B. Young said; all who consider Mother Smith as a mother in Israel, signify it by saying yes!—One universal "yes" rang throughout.) She remarked, that it was just eighteen years since Joseph Smith, the prophet, had become acquainted with the contents of the plates; and then, in a concise manner, related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, &c.; some parts of which melted those who heard her to tears, more especially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she, by prodigious efforts, was enabled to press through the crowd to where he was, and to give him her hand, but could not see his face: he took her hand and kissed it. She said, let me hear your voice once more my son; he said, God bless you, my dear mother! She gave notice that she had written her history, and wished it printed before we leave this place. She then mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said that he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But, said he, keep good courage, these cases are recorded in heaven, and *I am going to lay them before the highest court in heaven.* Little, said she, did I then think he was so soon to leave us, to take the case up himself. And don't you think this case is now being tried? I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and I would to God they may all go,) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children. (Mother Smith said many more good things, but the rest being inaudible to the reporters, they are lost.)

President Brigham Young then arose and said he wanted to relate to the congregation the last closing remarks of Mother Smith; inasmuch as she could not be heard by all.

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have anything they shall share with us. We have extended the helping hand to Mother Smith. She has the best carriage in the city and while she lives, shall ride in it when and where she pleases. When William came here we furnished him a span of horses, and a carriage and a house, and brother Kimball became responsible for the rent of it. He has run away in a time of trouble; but I suppose will come back when it is peace, and we mean to have him with us yet. (Mother Smith here interrupted president Young, but inaudible to the reporters.) President Young continued; Mother Smith has been relating over the circumstances of her pecuniary life of late; she is perfectly satisfied, and all is right. I could have wished that the bishops would visit her more frequently; but they have done pretty well—and I say in the name of the Latter-day Saints, we will supply her wants; and I want the people to take any thing they have for her to her, and let her do with it as she pleases. I have never asked her to go, for she had told me she would not; but now she has offered it. Mother Smith proposes that she will go with us, if we will promise to bring back her remains, in case of her death, and deposit them with her husband's. Also, Joseph once said, with outstretched arms, "If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulchre—I command you to do it in the name of the Lord." And I pledge myself, if Mother Smith goes with us and I outlive her, I will do my best to bring her bones back again and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same. (Unanimous vote.) President B. Young continued;—we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name

of Israel's God, to let us deposit the remains of Joseph according as he has commanded us. And if she will not consent to it our garments are clear.—Then, when he awakes in the morning of the resurrection, he shall talk with them, not with me. The sin shall be upon her head—not ours. Meeting was adjourned to two P.M. Benediction by president B. Young.

Two P.M.—Conference met pursuant to the adjournment.—Meeting called to order by elder Joseph Young. Choir sung, "The Spirit of God like a fire is burning." Prayer by elder Taylor. Choir sung again.

Elder Taylor then arose and said, there is one piece of business which devolves upon me to bring before this conference, and that is the printing. As we have done preaching so we have done printing to the people, and now let them alone and mind our own business, and let them print what they have a mind to. It has been thought best to publish the conference minutes, and let that finish the subject; but I have thought it would perhaps be better to continue the *Times and Seasons* until the volume be completed. And if we do not circulate them abroad we can at home, in the neighbourhood. There are reasons for it. First, many are anxious about items of doctrine which the Saints want, and many want the volume completed. As to the *Neighbour*, it is more connected with temporal matters, news, &c, and we don't care so much about that. The world don't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired, for they are all villainy, corruption, deceit, and abomination; and I shall be glad when we get to a place where we can be at peace. In regard to discontinuing the papers, I will do as I am counselled. Some may consider that they will be injured by stopping the paper, but I will give four or five dollars worth of obligations for every one they can present against me. No man can say that I have asked pay for a paper, though hundreds here are owing me for it. I will abide counsel, but am willing to publish the *Times and Seasons* until the end of the volume.

Elder Kimball moved, that we discontinue the *Neighbour* after one number, and, that the *Times and Seasons* continue, from time to time, till the volume is closed. Carried.

Elder Kimball said, there is yet another piece of business of great importance to all who have families, that is, to have some school-books printed for the education of our children, which will not be according to the Gentile order.

Elder W. W. Phelps said, as a people we are fast approaching a desired end, which may literally be called a beginning. Thus far, we cannot be reproached with being backward in instruction. By revelation, in 1831, I was appointed to "do the work of printing, and of selecting and writing books for schools in this church, that little children might receive instruction;" and since then I have received a further sanction. We are preparing to go out from among the people, where we can serve God in righteousness; and the first thing is, to teach our children, for they are as the Israel of old. It is our children who will take the kingdom, and bear it off to all the world. The first commandment with promise to Israel was, "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We will instruct our children in the paths of righteousness, and we want that instruction compiled in a book.

Moved, that W. W. Phelps write some school-books for the use of the children. Seconded and carried.

Elder Kimball said, the next item of business is, whether or not there shall be a general settlement with the Trustees in Trust, the Twelve, the Temple Committee, and all others, so that we may not go away indebted to the Lord, and I want to know if it is wisdom to take such a course or not. But if we go away in debt, let it be to each other.

President B. Young said, one object of this settlement with us is, some of the Latter-day Saints believe that the twelve are supported out of the funds belonging to this house; and I am not disposed to go away under the idea that I am in debt to the trustees, when I have put more into their hands than I have taken out. Perhaps it will be a matter of curiosity to some, how I get my living: it is not by stealing! but by good luck, and the providence of God and good men. Those men who have done the most, are the nearest square. I want the twelve, and the committee, and all the people to settle with the trustees, and not to go away in debt to the Lord, and then we will have abundance to take away the poor.

Elder Kimball moved, that the Twelve, the Temple Committee, and all others, settle with the Trustees in Trust; and that the Trustees in Trust settle with the presidency of the church. Seconded and carried.

Elder Kimball remarked, we shall now expect a settlement from all those who have the wherewith, or you need not expect an endowment in this house.

Moved, that this conference adjourn until the 6th of April next. Seconded and carried.

WILLIAM CLAYTON, }
THOMAS BULLOCK, } Clerks of Conference.

FULFILMENT OF PROPHECY.

We would call the attention of the saints to the second chapter of Zechariah, the prophet, treating upon some of the future events connected with ZION and JERUSALEM. We live in a day that we are especially called upon to watch, and not be found sleeping upon our post. A day big with events, particularly in the fulfilment of the scripture, it being near the close of that tribulation spoken of by our Saviour, which was to end in the fulness of the Gentiles.

Before we proceed with the second chapter, we will notice the five last verses of the chapter previous.

17 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

In the first place, we see that the Lord predicts prosperity to Zion and Jerusalem, one on the Asiatic continent, and the other on the American continent.

He then proceeds to show the means and manner it will be done, by giving the prophet a vision. The four horns are four nations that scattered Israel and the Jews. The first was Shalmanesser, king of Assyria, that carried the ten tribes into captivity. The second, Nebuchadnezzar, who destroyed the city of Jerusalem and carried the Jews into captivity. The third was Antiochus Epiphanes, king of the Greeks, who, after their restoration from Babylon, nearly destroyed the city, and carried six hundred thousand Jews into captivity. The fourth and last, was their destruction and captivity by the Romans. The four carpenters are likewise four nations that will be raised up for their restoration. From the London prints we are informed that four of the principle nations of Europe, England, Germany, Austria, and Prussia, have united and resolved to prosecute this great enterprise, which cannot be done without the humiliation of the Mahomedan empire that has now the ascendancy in Palestine.

CHAP. II.

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him.

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you forth as the four winds of the heaven, saith the Lord.

Here the angel informs us, that Jerusalem, after the work accomplished by the carpenters, will be inhabited as towns without walls—in an age of the world when walls would no more be used as a matter of defence—and the Jews would be gathered together in villages, according to their different languages. The sixth verse informs us very plainly that this work is to be accomplished by their fleeing or being gathered from the land of the north, where they had been scattered.

The angel then turns the subject upon Zion. For the Lord said he would "comfort Zion," and choose Jerusalem—and this is to be her comfort.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

Zion, spoken of in the Scriptures, either alludes to the land or location of Zion, or its

inhabitants. In this instance, the angel is evidently speaking to the inhabitants of Zion in the last days. The Babylon spoken of is the woman John the Revelator saw sitting on the scarlet-coloured beast, with "mystery, **BABYLON** written on her forehead."

8 For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye.

Here we learn that the glory of Zion is to be brought from among the very nations that will spoil her. Which glory will be more plainly understood by reading the 60th chapter of Isaiah.

9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me.

Here we see the hand of God is to be lifted in her defence against the daughter of Babylon (protestantism) that have despised and oppressed her; and the oppressors will become a prey to their servants or slaves, and then they will know that God has spoken and sent out his servants unto them, and they have taken his glory or people from their midst.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah, his portion in the holy land, and shall choose a Jerusalem again.

13 Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation.

Another great and important truth presents itself in the 11th verse, in connexion with the fulfilment of the above events. Many nations are to be joined to the Lord, and of course, to his people in that day. And in their rejoicing will the Lord come and dwell in their midst. This is to be the comfort and consolation of the people of Zion in the last days. They shall be called upon to gather out and deliver themselves from the daughter of Babylon, that he might shake his hand upon them and chasten them, by making them a spoil—a spoil to their servants (slaves). During which time many nations of the house of Israel shall be joined to the Lord, that he might come and dwell in their midst, and they be made to know that God hath sent his servants unto them with the fulness of his Gospel, according to the 7th chapter of Nephi, in the Book of Mormon, page 474, third edition.

And thus commandeth the Father, that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, *I will bring the fulness of my gospel from among them*; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them: and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

Latter-day Saints' Millennial Star.

JANUARY 15, 1846.

VARIOUS indeed are the trials and temptations which fall to the lot of those who have entered into covenant with God. Every day's experience develops something new in the devices of Satan to ensnare the Saints, and if possible, overthrow them. Truly may the career of a servant of the Lord be termed a warfare; and never, until the enemy be subdued, will he be suffered to rest. Satan has long ruled over this world and held mankind in subjection, and there is no power sufficiently potent to overthrow his influence and authority but the power of God and the establish-

ment of that kingdom which shall never come to an end; but as a stone cut out of the mountain without hands, shall itself become a great mountain and fill the whole earth.

That the reign of Satan and consequent evil must terminate there is no question, and this certainty will necessarily make every one active connected with the powers of darkness to avert or protract their final overthrow. The consequence of this state of things therefore is, that the Saint will be attacked on every hand, so that by any means he may be led to give up the principles of truth, and withdraw from the ranks of those who keep the commandments of God and have the testimony of Jesus Christ.

Some in their ignorance have expressed their wonder that iniquity should be found amongst the Saints who profess to receive the gift of the Holy Ghost in a manner different from other professors of religion, but this arises from ignorance of the true state of things. We see very clearly why the contrary state of things should obtain. Systems of religion may be established and multiplied upon each other, but so long as they are unconnected with the spirit and power of God, with no organization of divine origin, and the government thereof is not under the immediate superintendence of heaven, but is left to other people, so long may they progress apparently in favour with mankind and unmolested of the evil one, who is very conscious that they are utterly powerless as to inflicting injury upon himself, or of overthrowing his dominion.

The salvation of the human family and the establishment of the kingdom of God upon this earth, is a much greater work than is generally supposed. Could we gaze upon the untold glory, splendour, and magnificence of him who is

"No less than Archangel fallen,"

and the myriads of his host; could we behold all the ruin they have wrought by the introduction of sin into the world; could we recall every deed and consequence of evil; and, still more than this, could we withdraw the veil that hides from our view the unseen world, and gaze upon the myriads of spirits, once the tenants of earthly tabernacles here, now in slavery to the power of Satan, then we perhaps might come in some measure nearer estimating the great work of God.

We are convinced that the kingdom of God in the last days will never come to an end; that it has been established we also know. The Lord called his servant Joseph, and by his instrumentality laid the foundations of that kingdom. He has been called to seal his testimony with his blood, but he left not his work unfinished. It was his labour, in which he fully succeeded to raise up a people unto whom could be committed the authority of the priesthood and the keys of the kingdom, that when he should be cut off from the land of the living, they might continue to carry out the great principles necessary for the completion of that which he had begun. All the powers of earth and hell seemed, whilst he was living, to be combined to thwart his plans, and baffle him in his labours, so that by any means he might be prevented from doing the will of God. Enemies were thickly strewn on every hand in the world by which he was surrounded, and even in the church of Christ. Many became connected with the work of the Lord, who eventually became the most deadly foes, and the prophet himself could scarcely advance any necessary measure without the spirit of rebellion which eventually led to their apostacy being manifested. Thus had our beloved brother to struggle, even unto the last. And can we reasonably expect that his successors should be situated otherwise? It cannot be; but on the contrary, as the work of the Lord progresses so will the opposition be increased, and consequently must the Saints seek for that strength which will be necessary according to their day.

In the organization of the church in Kirtland, Ohio, and in the subsequent endowment of the Twelve, our beloved prophet took care to adopt such measures and plans as should secure the well-being and certainty of the kingdom of God being established. Hence, the Twelve were ordained prophets, seers, and revelators, that nothing should be wanting for the final perfecting of the great work.

The operation upon the human mind in connexion with the work of the Lord, is one that calls into exercise all the ennobling elements of existence by which beings originally created in the image of God are characterized. It is no mere play upon the passions or feelings of our nature, leaving the reason and intelligence untouched, but that which calls into exercise all the capabilities of our minds, carrying with it truths that expand and enlighten the understanding, and evidences that no sophistry of hell can overturn; consequently, we perceive that the grand secret to cause the overthrow of the Saint, is, to becloud and darken the mind, prevent the individual from being open to the influence of the great principles of truth; and from some motive, it matters not what, render him callous to those impressions, which, when not so affected, would have produced their legitimate effect. How various have been the devices set on foot by the powers of evil to overthrow the Saints. After receiving the principles of truth, and yielding to their benign and holy influence, perhaps the demon of avarice again takes possession of them, and they become ten-fold more a child of hell than before. Pride, jealousy, envy, yea, every passion that could be made use of has been called into exercise to aid in the overthrow of those who have become connected with the kingdom of God.

Since the death of our beloved prophet, the enemy has with his wonted subtlety made a fresh attack upon the minds of some, by suggesting that the church has become disorganized, or that a legal successor does not control the affairs of the same. We have now for some years marked our own experience and witnessed that of others, but never detected a motive more subtle called into operation than the suggestion to the mind of a doubt upon this subject. Let the thought be indulged, and the measures and appointments of the martyred prophet be called into question, and what is the consequence? A complete bewilderment, a darkness and confusion that blinds the understanding and leads very soon to apostacy and a complete denial of the work of God. Such is the confusion of mind, that in the indulgence of scepticism in relation to the authorities of the church, that the question arises not at first, whither shall we turn, and whose guidance shall we seek, until they find themselves in a vortex of darkness, which, if they escape it not, will soon lead them to the depths of misery and despair, and finally to the pit, where the worm dieth not, and where the fire is not quenched.

But there are some rules and tests by which the truth can be known. Whatever leadeth to good, is of God, and that which leadeth to evil is not of God. We are well aware that the powers of evil can and do assume the appearance of truth on many occasions; hence the necessity of watchfulness, and of a single and simple purpose of heart to serve God.

We have remarked that the whole of the ennobling elements of our natures are called into exercise by coming in contact with, and in receiving the truth, and we would desire all who are tempted by a spirit of apostacy or rebellion, to examine well their own minds, and ask themselves whether with their doubts they have not become darkened, and in a measure *damned already!* Let them, too, mark well the tempter in whatever shape he may come, look narrowly and behold him well; is he in love with truth, with virtue, and excellency; is his countenance radiant with that joy and gladness expressive of the happiness which arises from true charity, and a heart softened by the influences of the Spirit of God? or, on the other

hand, under the garb of holiness, is he full of the evils of others; has he the tongue of slander, and does he love to sit in judgment upon them; are his eyes closed to the excellencies, the virtues of those that surround him, and open only to their frailties or follies? If so, beware of such, and let the likeness which they bear to the great accuser of the brethren cause you to turn a deaf ear to the insidious poison that flows from their lips.

Principles of truth have continued to come forth from time to time in connexion with the progress of the work of God, each bringing additional intelligence and happiness because of its harmony with truths already received. By this, as another rule, let the Saints test all things presented unto them. Truth is ever in harmony with itself, and he who is the favoured possessor of the principles of the gospel as proclaimed in these last days, fears no innovations; but by a faithful walk and conversation he will be enabled at all times to detect the spurious coin when presented unto him as of sterling value.

To all faithful Saints we would say, let your confidence be in God and in his ability to carry out his great designs; and rest assured that the kingdom which he has set up in the last days will never come to an end.

We would conclude our remarks on the present occasion by exhorting the Saints to faithfulness, and by the exercise of that intelligence which the spirit of God has given them, to try the spirits by which they are assailed, and prove whether they be of God or not. Let every one adhere to those things which he has learned and knows to be true—let every one uphold the authorities of the church and the order of the kingdom of God, and rest assured that our eternal salvation depends not upon the conduct of others, but upon our continuance in the faith of the gospel, in the practice of righteousness, and in a patient endurance unto the end.

And, finally, we would exhort all elders, presidents, and others, to renewed activity and diligence, to uphold the presidency in this kingdom, and cause the work to roll onward with increased rapidity, that many may be saved and our God be glorified.

Some weeks ago we gave a short sketch of the first conference held within the walls of the temple in Nauvoo. We have in our present number given a more detailed account of the same, judging that it would be interesting to our readers.

MORMON PHILOSOPHY.

BY ORSON PRATT.

ANGELS.

Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation. Hebrews i. 14. O ye angels! ye messengers of light! ye inhabitants of distant worlds! Who are ye? whence your origin? and what your future destiny? Are ye of the same species with man? were ye begotten by the same parents? were ye composed of the same kind of elements? were ye fashioned in the same likeness and image of man? or are ye of the same species—begotten of the same parents—composed of the same kind

of spiritual matter, and fashioned in the same image, then are not both classes brothers and sisters, of one common origin? If so, why are one class commonly called men, and the other angels? Is it not merely to designate and distinguish between different classes of the same order of beings, according to their advancement in the different stages of their existence?

Into how many grand divisions may the angels be divided? They may be divided into four grand divisions as follows:—First, spirits or angels, who have never been incorporated with flesh and bones. Second, spirits or angels embodied in a mortal tabernacle. Third, spirits or angels disembodied, but waiting for the resurrection. And fourth, spirits or angels embodied in an immortal tabernacle.—The four grand divisions of angels may still further be divided into fourteen different classes as follows.

First Grand Division.—1. Angels never embodied, who kept their first estate. 2. Angels never embodied, who rebelled and kept not their first estate.

Second Grand Division.—1. Mortal men who hear and obey the gospel. 2. Mortal men who never heard the gospel. 3. Mortal men who hear the gospel but do not obey it. 4. Mortal men who hear the gospel and obey it, but afterwards fall away and become sons of perdition.

Third Grand Division.—1. Disembodied spirits in celestial paradise or place of happiness. 2. Disembodied spirits in terrestrial paradise or prison. 3. Disembodied spirits in telestial paradise or outer darkness. 4. Disembodied spirits of the sons of perdition, the most degraded of all.

Fourth Grand Division.—1. Resurrection, celestial angels. 2. Resurrection, terrestrial angels. 3. Resurrection, telestial angels. 4. Resurrection, sons of perdition.—All these classes of beings were in their origin the sons and daughters of God—begotten by or unto him before the world was made.

The "first born" of all this numerous family, was Jesus Christ. He is "the first born of every creature."—Col. i. 15. "The beginning of the creation of God." Rev. iii. 14. "The bright and morning star." Rev. xii. 16. At what period in eternity our oldest brother was born, we know not. If we were to judge from the analogy of nature, we should suppose that a period equal to many millions of our years, must have intervened between his birth and the organization of our present globe. If there is any analogy between the present process and laws of the generation of our bodies, and the previous process and laws of the generation of our spirits; that is, if in the former world, it requires nearly or quite the same length of time to organize, develop, and to bring forth the SPIRITUAL EMBRYO, that it requires in the present world to organize, develop, and bring forth the tabernacle, then we can form a faint idea of the vast length of time which must have intervened.

As we pass along with this subject, let us make a few mathematical calculations, founded, however, upon suppositions which are of very imperfect data.

Suppose that the whole number of spirits, designed to take tabernacles in this world, were the offspring of the same parents—begotten and born of the same father and mother, at an average rate of one per year. What length of time would it require for the production of so great a family? In order to give a correct solution of this question, it would be necessary to know the precise number of inhabitants, designed for this globe. But on the supposition that the earth stands eight thousand years, with an average population of five hundred millions every fifty years—then the whole population would amount to (80,000,000,000) eighty thousand millions. Hence upon these suppositions 80,000,000,000 of years must have intervened between the birth of the oldest and youngest. Add to the whole amount of the human family, one-third part of the host of heaven who fell, and the sum would be increased to one hundred and twenty millions, which, upon the foregoing suppositions, would be the age of the "first born." But let us extend our calculation still further, and take into consideration the inhabitants of the thirty worlds of our "Solar system." Let us suppose them to exist 8000 of our years, and be peopled in proportion to their surfaces in the same ratio of our world. What would be the amount of inhabitants?

The extent of surface upon these thirty worlds is equal to (12,750) twelve thousand seven hundred and fifty times the surface of our globe: hence the whole number of inhabitants would amount to (1,020,000,000,000,000) one thousand and twenty million of millions. If all these spirits or angels were born of the same parents at the average rate of one per year, then upwards of one thousand billions of years must have elapsed between the birth day of the oldest and youngest.

If they were brought into existence at the rate of one per minute, it would still require the vast period of (1900,000,000) nineteen hundred million of years. At the rate of one per second, (30,000,000) thirty million of years.

If we were still to extend our calculations beyond the limits of the Solar system, and take into consideration the inhabitants of the innumerable systems of worlds existing in the

vast immensity of space, our imaginations would be altogether overpowered, and our limited capacities incapable of conceiving any rational idea of the immense unlimited number of beings.

Should any contend that these were all the offspring of the same parents, we would ask where is the mind so expansive and powerful, as to grasp within its conceptions the countless ages of eternity requisite for the production of so numerous a progeny?

Would it not, therefore, be more reasonable to suppose that the countless number of spirits, who have their abode upon such a vast variety of worlds, are the offspring, not of one pair, but of many; and that the law of increase is not confined to God alone, or to one pair, but is extended to other beings.

Who were the angels sent to Adam immediately after the fall? (See Book of Mormon, and other revelations). Were they disembodied angels then living in their first estate, or were they angels incorporated with flesh and bones, having been raised from the dead, or translated in some former world? Let those who know, answer.

If spirits only administer in the world of spirits, and angels of flesh and bones only administer to flesh and bones, then it follows that the angels who administered to Adam must have been fleshly beings of some former world. But there are instances of spiritual bodies administering to fleshly bodies, as for instance, the exhibition of Jesus Christ to the brother of Jared on the mount, where he shows him the body of his spirit, and informs him that all men had a pre-existence, that is, were created in the beginning after the image and likeness of the body of his spirit (See Book of Mormon). Again, the administration of the spirit of Samuel to the witch of Endor and Saul, the administration of the spirit of Noah, called Gabriel, to Daniel, Zechariah, and Mary.

There is a difference in the appearance of the spirits of just men, and those immortal beings raised from the dead or translated. If the first become visible, they must appear in brightness with exceeding great splendour and glory. They have no tabernacle in which to hide the brightness of their glory when visible to mortal eyes; the second can display their glory or veil it from mortal gaze, by the interposition of the fleshly tabernacle. Hence the second in this respect holds a pre-eminence above the first, being possessed of the superior power of administering in brightness and glory, or appearing like common mortal men according to their own will and pleasure.

As an example of the exceeding great glory of the first, witness the description of Gabriel by Daniel; so great was his brightness, that this man of God could not stand in his presence, but was overpowered and fell to the ground, and did not regain his natural strength for some days after.

As examples of the administration of the second, read the description of Jesus appearing to the two disciples, who did not know him from a stranger, though he was a resurrected being. He was known unto them by his breaking bread and vanishing from their sight. In many of his other administrations after his resurrection, we do not read that the disciples had any difficulty in gazing upon him, and conversing with him in the most familiar manner. His glory was veiled from their view.

But unto Saul of Tarsus, and unto John the Revelator, he permitted his glory to shine forth, which, in the first instance, was so great as to injure and destroy the natural vision; and in the second, caused as good a man as John to fall as dead at his feet.

Angels of flesh and bone were no doubt such as took dinner with Abraham, and afterwards took a long pleasant walk with him towards Sodom and tarried all night with Lot, and waited upon him out of the city next morning. These angels were occasionally fond of a good wrestle, hence we find Jacob wrestling with one all night; both seem to have been equally matched, at least neither of them was able to conquer by his physical strength alone; the only way that the angel could prevail, was by taking the advantage of his own mental powers, and performing a miracle by crippling Jacob.

But says one, where did these angels get their flesh and bones, seeing that none on this globe had as yet been raised from the dead? We answer, that they had no doubt come on a mission (if not a pleasure excursion,) from the city of Zion, which was translated with Enoch. Such angels as these were frequently seen before the Messiah came. At the resurrection of Christ the translated angels of the city of Zion, received a great addition to their numbers by the resurrection of the saints who came out of their graves in those days. These saints immediately after leaving the grave, condescended to appear unto many. We have no account, however, of their showing their glory to any man.

When the apostle exhorts the Christian church to be careful to entertain strangers, for in so doing some had entertained angels unawares; he no doubt had reference to these kind of angels who could come in disguise by hiding their glory in fleshly bodies.

But among all the different classes of angels, how many have a right and legal authority to minister to the saints?

We would answer, none but those who are under a celestial law.